

Johnston

Did the Phoenicians Discover America?


SEAL OF THE UNIVERSITY OF CALIFORNIA
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GEOGRAPHICAL SOCIETY

OF

CALIFORNIA

SPECIAL BULLETIN

A PAPER BY

THOMAS CRAWFORD JOHNSTON, ESQ.

"DID THE PHŒNICIANS DISCOVER AMERICA?"

EMBRACING

The Origin of the Aztecs, with some Further Light on Phœnician Civilization and Colonization.

The Origin of the Mariners' Compass.

The Original Discovery of America.

ILLUSTRATED

Appearing in the "Californian Illustrated Magazine,"
November and December, 1892

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PREFACE.

Perhaps no question has so much perplexed the scientists of the past four hundred years as the vexed one of the origin of the Aztecs and the ancient and high civilization of Central America that confronted the Spanish conquerors on their arrival, and that up to the present period has received no satisfactory solution. It is therefore with great pleasure that this Society presents to the scientific world the following most valuable and scholarly paper of Mr. Johnston's which seems in a fair way to clear up the mystery which has so long shrouded this interesting region.

In order that this desirable result may be attained we invite the co-operation of the learned in this and other countries and shall be happy to receive communications either throwing light on the three absorbing topics embraced in this paper or inviting discussion on whatsoever points may appear doubtful, so that d'accord with Mr. Johnston we may be enabled to furnish such information as the vast fund of material which he has collected bearing on those topics can afford, and which he has hitherto abstained from utilizing in his work with a view to the attention of the reader not being diverted from the main issues by its length.

In the meantime we venture to make a few remarks which may possibly be of some assistance in arriving at a decision with regard to the correctness of Mr. Johnston's theory.

According to the traditions still existing amongst the Central Americans, and so much of the Aztec manuscript literature as escaped the destructive hands of the Spaniards and is to be found in the elaborate work of the Abbé Brasseur de Bourbourg, the earliest American civilization originated in Yucatan and the neighboring districts, a region which is amongst the most fertile in the New World. There, about 1000 B. C., Votan, the first of the American legislators, established himself, and Palenque, said to be the oldest city in Central America, was founded. He and his people evidently came from the *West* for it is stated that they found the whole coast from *Darien* to *California* occupied by a barbarous people, thus showing that their first discoveries were made on that, and not on the *East* side of the continent, at the same time that it will be apparent to any one acquainted with the geographical configuration of this region that this journey must have been undertaken in ships and not by land. Votan appears to have made four voyages to and from his original country and stated that in one of them he visited the "dwelling of the thirteen serpents" (Benares) as also *the ruins of an old building which had been erected by men for the purpose of reaching heaven.* Now these four voyages would seem to correspond to an equal number of the joint ones of the Jews and Phœnicians, which, according to the best historic information, ceased with the death of Solomon—viz., in forty-five years, but at what period those of the Phœnicians, when undertaken alone, came to an end, it is impossible to determine with the limited knowledge at our disposal.

We have here, however, facts which have long been within the scope and cognizance of the scientific world; the great difficulty consisted in ascertaining the nationality of the strangers who arrived on the west coast of America clad "in long flowing robes" and who had evidently visited Benares and the ruins of the Tower of Babel as above intimated. The identification of two stages of the voyage was thus established, but what were the intermediate ones? How were the vast intervening spaces traversed at a period when navigation was comparatively in its infancy? The solution of this difficulty seems to have been overcome by Mr. Johnston. Being familiar with the history and architecture of the Phœnicians and Aztecs and with the facts above stated, he was fortunately placed on the

track of discovery of the missing links in Votan's voyages by the examination of the massive masonry existing in many of the Polynesian Islands which he spent a considerable time in visiting, and which appeared to him to be of indisputably Phœnician origin. There still remained one problem not easy to solve, viz., how the Phœnicians, if the builders of that masonry and the original discoverers of America were really of that nation, could find their way across considerable stretches of ocean without the aid of the pole star which in ancient times was their guide in the northern hemisphere—that difficulty, however, in Mr. Johnston's opinion, disappeared when he discovered a design of the mariner's compass in the celebrated so-called Mexican calendar stone, the antiquity of which is unknown and whose origin he also ascribes to the same source. (In this connection it may be mentioned that this Society has recently received from Don Leopold Batres, the Mexican Government archæologist, a pamphlet descriptive of this stone which he calls the "Piedra de Agua" or "Water Stone," possibly on account of the Aztec hieroglyphic for water being found at the foot of the southern point of the compass.

It might seem strange that the Phœnicians should make use of that instrument in their voyages in the Indian and Pacific Oceans and their acquaintance with it not be suspected during the long duration of their navigation in the Mediterranean, to the Cassiterides or Tin Islands, the Baltic Sea, etc., but this may be accounted for as being one of the precautions they adopted to conceal their routes of travel from possible rivals. That they should have preserved this secret for so long a period does not however seem more strange than the loss of the secret known to them for tempering copper. It may here be added that among the Jews and Phœnicians the south pole was the emphasized point, being considered by them the right hand of the world, and if we seek the magnetic positive pole of the earth it is the south pole, because the negative point of the needle vibrates in that direction, demonstrating that the Phœnician compass was scientifically more correct than the modern one.

It has been objected that the Phœnician ships were not of sufficient size either to contain an adequate quantity of provisions and water for a voyage of any great length or even to make those voyages if in the open sea. The following quotation from the *Encyclopedia Britannica* would seem to be a conclusive answer. "It is not hard to understand how the ancients made navigation also an invention of the Phœnicians, whose skill as seamen was never matched by any ancient people before or after them. Even in later times Greek observers noted with admiration the exact order kept on board Phœnician ships, the skill with which every corner of space was utilized, the careful disposition of the cargo, the vigilance of the steersmen and their mates. All their vessels, from the common round "gaulos" to the *great Tharshish ships, the East Indiamen*, so to speak, of the ancient world, had a speed which the Greeks never rivalled."

Another point has already given rise to criticism, viz., that Mr. Johnston should lay so much stress on the enormous quantities of gold brought to Judæ and Tyre on the return voyages of the Phœnicians. The expressed idea is that it was imported from Arabia and India and not from America. True it is that, according to x chap. 1st Kings—the Queen of Sheba presented Solomon with one hundred and twenty talents of gold (about $3,600,000); the Phœnician contributions were, however, far greater. But when the source of supply of another precious metal, silver, has to be determined, it is clear that it cannot be ascribed to either of those two countries and that such a seemingly fabulous quantity as, according to the same authority, was received by Solomon (who on *that* account seems not to have set much value on the metal) can only have come from such large silver producing regions as Mexico and Peru. A great deal was undoubtedly brought from Spain, but this consideration is entirely irrelevant to the voyages commenced at the head of the Red Sea and ending with cargoes of "gold, silver, ivory, apes and peacocks" the latter of which could only come from India.

Mr. Johnston begins the title of his paper with the words, "Origin of the *Aztecs*," but scientists will at once recognize that this is simply a generic term covering the

various divisions and subdivisions of the races occupying the regions in question prior to the arrival of the Spaniards—supposing Mr. Johnston's theory to be correct. Those races must be considered in a great measure the issue of the inter-marriages of the Phœnicians with the so-called savages whom they found in occupation of the country, but whom they may possibly have so designated because they were not equally civilized with themselves.

According to Biart ("Les Aztecs") it is beyond all doubt that the monuments to be found in the ruins of the extremely ancient cities of the whole of Central America are the work of a single race executed in different ages and obeying identical conditions of art and civilization.

Dr. Morton divides the American races into two primitive ones—the Toltecan and the American—the former embracing the civilized nations of Mexico, Peru and Bogotá, the civilization of the Bogotese being, like their geographical position, intermediate between the Peruvian and Mexican. That civilization was clearly derived from the same source and we can now give a little attention to that of Peru so far as regards resemblances between their arts and those of the Phœnicians, for instance: their masonry was of an exceptional character; like the Phœnicians they understood mechanics sufficiently to move stones of vast size, even of thirty feet in length, of which specimens are still to be seen at Cuzco and which are of an identical nature with those found at Mayapam, on the Island of Rappa, and as substructions of Solomon's temple; they had the art of squaring blocks for building with great accuracy ;and it is now known that the Peruvians had hard chisels made of copper with a mixture of thirteen per cent of tin, a proof of considerable experience in the working of metals. This would coincide with what we learn of Phœnician proficiency in metallurgy and especially their well-known skill in the use of bronze.

We may now conclude with a slight resumé of similarities to be found between the two nations and which may tend to still further elucidate Mr. Johnston's theory and prove its correctness.

1. When the Spaniards arrived in Mexico, Cortez received from Montezuma charts of the harbors on the coast and we know from Herodotus that the Phœnicians were accustomed to survey those with which they traded.

2. It is scarcely necessary to recall the fact that both the Aztecs and Phœnicians were traders on a large scale.

3. They were equally expert in gem engraving and the manufacture of jewelry.

4. To both of them the use of paper was common, with the Phœnicians in the shape of papyrus; with the Aztecs, manufactured from leaves, especially those of the aloe.

5. They had an almost identical cosmogony.

6. The earliest traditions of the history of the world, including the deluge, the building of the Tower of Babel, and the confusion of languages were common to both.

7. An intensely spiritual conception of the Deity was a distinctive feature of the early religious worship of both peoples, while the decadence of the Phœnician worship which ultimately degenerated into the appalling custom of human sacrifice was equally true in the case of the Aztecs, at the same time that that decadence and the successive changes in the modes of worship might almost seem to have been contemporaneous at what, according to Mr. Johnston, might well be called the extremities of the Phœnician empire.

Still quoting M. Biart: "At the festivals in honor of Tlaloc, the Aztec Neptune, he was worshipped with strange ceremonies and human sacrifices, especially of children, and in the cemetery not long since discovered by M. Desiré Charnay on one of the slopes of Popocatapetl only bones of children were found; it is therefore considered by the learned Dr. Hamy as the burial place of the young victims so sacrificed. It scarcely needs to be repeated that this was also a peculiar feature of Phœnician worship.

8. Duplicates of the gigantic aqueducts built by the Phœnicians for Solomon are to be found in Mexico.

9. The *Lotus* was a decoration common to both nations.

10. The existence in both countries of a calendar of apparently identical origin. M. Biart considers that the chief title of the Aztecs to glory even in the eyes of Europeans has for a long time been their calendar which, being a lunar one, presents the principles of both the Egyptian and Asiatic (Mr. Johnston has pleaded for the substitution of the word "Phœnician" for "Egyptian.") For the rest the Spaniards discovered that the Aztecs were in possession of a calendar, which, to their great astonishment was found to be more correct than the Gregorian.

This preface cannot be considered complete without a reference to the centenary of Columbus' discovery of this Continent, which just now constitutes one of the most prominent topics throughout the world. Should even an universal consensus of scientific opinion be in favor of Mr. Johnston's theory it would not detract in the smallest degree from the merits of that great man, owing to whose adventurous spirit we are now enjoying the benefits of that discovery and not to the deeds of an extinct race however worthy of admiration and respect.

To the members of this Society it is unnecessary to introduce Mr. Johnston as he has already made his mark in this city. To kindred Societies we recommend a careful perusal of his paper which will, we think, give them ample indication of the fine type of mind which has been employed in the laborious elucidation of the, at first sight, most intricate problems which it discusses.

In order that the topics of absorbing interest contained in Mr. Johnston's paper may obtain all possible publicity and a wide local field be opened for their discussion arrangements have been made for its publication in the now widely known *Californian Illustrated Magazine*.

This special bulletin will shortly be followed by the ordinary bulletin containing the proceedings of the Society.

J. STUDDY LEIGH
Secretary.

SAN FRANCISCO, *September 15, 1892*



Fig. 1—Aztec Calendar or Water Stone.

DID THE PHOENICIANS DISCOVER AMERICA ?

No. I.

BY THOMAS CRAWFORD JOHNSTON.

LIEUTENANT A. G. FINDLAY, F. R. G. S., in describing the stone remains on the Island of Rappa, in the Austral group, says in his "South Pacific Directory:" "On the summit of six of the highest hills are to be seen square terraces, or fortified places, some of which are of very elaborate construction; but what is very singular, they are mostly solid within. The stones are well squared, of very large size, and well cemented, and are evidently analogous to the terraces described on Easter Island."

Again, in describing Easter Island, he says: "This is one of the most interesting spots in the Pacific. It is remarkably isolated, as it is some two thousand and thirty miles from the coast of Chile, and one thousand five hundred miles from the nearest inhabited land, except Pitcairn Island, so that its people and their history are an ethnological problem, worthy of much consideration, while their origin is one of the most important problems connected with the migrations of races.

How the early navigators in their canoes managed to reach this lonely spot, in the teeth of the usual tradewinds, is one of those mysteries, the solution of which would clear up many difficulties in the history of

the early races and civilization of Peru and Central America.

"The character of the architectural and other remains evidently points to



Fig. 2—Sieumanu, Governor of Apia, Samoa.

an Eastern origin. This little island, therefore, as a stepping-stone to the solution of this question, is of more than ordinary interest. Its position should afford a clue to the mystery of its original settlers. It is near the southern verge of the southeast trades, which blow during the Southern summer, from October to April, when they commence and leave off, being strong for about a fortnight. During the rest of the year, it is in the tropical variables. For a few months, westerly winds prevail, which bring much rain. It is therefore probable that this was the time of the voyage; but how such a craft could be guided due east, without a compass, will be a mystery to modern navigators.

"The papakoo, or cemetery, on Easter Island, is a terrace, or platform, by the sea, made of rolled sea stones carefully fitted together; but another very singular structure found there is the platform on which numerous images have been placed. They are built on the land facing the sea, and constructed with large unhewn stones fitted with great exactness. On this platform are numerous images, now prostrate; some low pillars, apparently used for sacrifice, and others for burning bodies, as burnt bones were found near them. Similar platforms have been found in the islands to the northwestward, especially one buried under guano, on Maldon Island, and this, again, connects them with analogous ruins in Peru."

Mr. Rawlinson says of the Gibeonites: "They were specially skilled in the hewing and squaring of those great masses of stone with which the Phœnicians were wont to build, and we probably see their work in those recently uncovered blocks of enormous size, which formed the substructions of Solomon's Temple (1 Kings, v. 18). At a later date, they were noted as 'caulkers,' and were employed by the Tyrians, to make their vessels water-tight, Ezekiel (27 and 29)."

That there should be any connection between the Phœnician race, the origin of the Aztecs, the mariner's compass, the ancient cities and high civilization of Central America, the substructions found on the Islands of the Pacific, and those of Solomon's Temple, seems too wonderful to be true, and yet I think that the data



Fig. 3—Easter Island Platform, center stone five and a half tons.

contained in this paper will remove any future doubt on this subject.

During a year and a half spent

among the Islands of the South Pacific, just prior to the Samoan war, I came across some facts that so arrested my attention as to awaken a new line of inquiry, that in course of time has woven itself into a series of connected and inter-related data, of so extraordinary and far-reaching a nature, that I now feel that it is time to call the attention of the scientific world to them, in order that a larger field of observation, and a more numerous body of capable investigators may verify or contradict the conclusion arrived at.

Those who are acquainted with Mr. Rawlinson's scholarly work on the Phœnicians may remember his description of these people. He says: "They were of a complexion intermediate between the pale races of the North and the swart inhabitants of the South, having abundant hair, sometimes curly, but never woolly. They were above the medium height, and had features not unlike the Aryans, or Caucasians, but somewhat less refined and regular, the nose broadish and inclined to be hooked, the lips a little too full, and their frames inclined to stoutness and massiveness, while both in form and feature they resembled the Jews, who were their near neighbors, and not infrequently intermarried with them."

It is impossible for one to spend even a short time in Samoa without realizing how suitable such a description would be if applied to the Samoans, while each day's observation of them, their habits and customs, would only deepen the conviction that the observer was in contact with a people whose social usages must, at some possibly remote period, have been in very close touch with Hebrew institutions. The only point on which there is any weakness in the description is the nose, and this is easily accounted for by a curious custom that prevails over these islands of manipulating the cartilages, while the child is young, so that what they call the disfigurement of the "canoe nose" of the Semitic may be removed—a custom that is universal over these islands. Not only is there to be found circumcision and the test of virginity, neither of which has the adopted Christianity of to-day removed, but marriage itself is hedged about with restrictions in the form of a table of consanguinity that is almost



Fig. 4—Lanetiti, Sieumanu's Wife.

a duplicate of that found in the Bible, while the intensely spiritual form of the early native worship, with an almost total absence of idols, gives cause to look for further evidence of the relation that at some date must have existed between these people.

I am aware that there are many other and different types found in that region, but that is only what may be expected when we recollect the influences that have been at work, and the time that has elapsed since the first settlement. This, however, does not weaken but rather strengthens the claim of such evidence as we now find of the presence of the Phœnicians in that portion of the Pacific.

That a high civilization, having an identical origin, must, at some remote period, have prevailed throughout

Polynesia, no one who has come in contact with the native usages, and the various stone remains on Easter, Rappa, Ascension, Marshall, Gilbert, Ladrones, Swallow, Strong's, Navigator, and Hawaiian Islands, can for a moment doubt; and, curiously enough, the native traditions of all of them refer their origin to some land lying in the direction of the setting sun.

The relation of Strong's Island to this line of research is a peculiarly interesting one. At the entrance to the harbor may be seen a quadrangular tower, forty feet high, and some stone-lined canals, while on the adjacent island of Hele are cyclopean walls formed of very large stones, well squared, which form an enclosure overgrown by forests. These walls are twelve feet thick, and in them are vaults, artificial caverns, and secret passages. The natives of this island have a remarkable tradition, namely: "That an ancient city formerly stood round the harbor, which had been occupied by a powerful people called 'Anut,' who had large vessels in which they made long voyages east and west. Many moons being required for these voyages."

When we come eastward, and reach Mexico, we find the evidence of their presence intensified a thousandfold, not only in the architectural remains where the conglomerate decorations carry the marks of their peculiar genius as clearly as the Greek does in its own way, but also in the form of religious worship, which is clearly Phœnician in its base and entire outline.



Fig. 5—Feisamoa, Chief, with Feather Head Dress.

The human sacrifice, and the idol, half-man and half-brute, are beyond question those of the Phœnician Baal or Moloch; while on the various bronzes we see the winged disc of Egypt,* which Mr. Rawlinson mentions as one of their peculiar designs. And perhaps more curious still, we

* Fig. 17, in Part II, this article.

find among the remains of this people in the ancient and Capital city of Mexico what has been called a calendar stone (Fig. 1), which anyone may see at a glance is a national monument of a seafaring people in the form of a mariner's compass, and to which they probably attributed the fact that they had discovered this new world.

On looking at this stone carefully, it will be noticed that the only feature giving weight to the Calendar theory is the hieroglyphics on the inner circle, which correspond to the twenty-day month of the Aztec. When, however, we read the stone as a memorial of the compass, it is far otherwise, for it will be seen that there is not only a north and a south, but also the other and remaining cardinal points, duly emphasized; and amazing to relate, not only this, but in subdivisions the entire thirty-two parts into which what we are accustomed to call our improved compass is divided are present, while in the main point will be seen the faces of Cox and Cox, the Mexican Noah and his wife, the first recorded navigators, and underneath these the Aztec symbol for water.

The wonder does not, however, cease here; for if we place the stone in the correct position with reference to the sun-god, in the center, it will be observed that the determined point is not north but south, and that in this respect it is identical with the Chinese compass, indicating that it must have had its origin among a people accustomed to navigate in latitudes to the south of their permanent home.



Fig. 6—Siotolana, Maid of Village Samoa.

Now this so corresponds with our knowledge of the main trend of early Phœnician navigation and commerce

as to form a fresh and interesting link in this chain of evidence ; and this the more so because we know that the Chinese compass was a rude and altogether unsatisfactory instrument, having only twenty-four points, whereas we find in this the evidence of a comprehensive apprehension of the scientific value and use of the instrument, which were essential to the wide-spread navigation, and characteristic of the finished work and mathematical precision of the Phœnicians. But apart from this, there are some historic facts in existence which, while isolated, might be questionable data, that in connection with this receive a new value.

That the Phœnicians ventured on long voyages, there can be no question, for Herodotus makes a distinct statement to this effect, and says they were accustomed to steer by the pole-star. In this he simply wrote as a landsman would. Mariners do not steer south by east, or due east or west, as these Phœnicians were accustomed to do on their historic route, by the pole-star, for the simple reason that the main trend of their navigation was in the Indian Ocean, where the pole-star cannot be seen, and where, indeed, if it could, the knowledge of its existence would be of little use to them. All steering is done by a determined north; either a true north or a magnetic north, and we know that the magnetic qualities of metals were known to the Phœnicians, for Sanchoniathon ascribes to Chronos the invention of "Batulia," or "stones that moved as if they had life," and we know that Chronos lived two thousand eight hundred years before Christ. We therefore conclude that the knowledge must have passed from the Phœnicians into China, the more so because McDavies, whose elaborate investigation of the history of the compass has made him one of the eminent authorities on this subject, states that the earliest date at which it was known in China was 2604 B. C.; and, curiously enough, the term used by the Chinese two hundred years after Chronos, is almost identical in its significance with that of the Phœnicians, the Chinese compass being called the Tche Chay, or directing stone.



Fig. 7—Easter Island Platform.

The history of the Phœnicians was a remarkable one for many reasons,

for apart from the fact that they claimed to be the most ancient of mankind, and in their day exercised an influence on the world that in these late years finds a suitable counterpart only in the history of the scientific, commercial and philological supremacy of the English-speaking peoples, yet their ruling characteristic seems to have been not so much their individuality as their pliability—a characteristic that was absolutely essential to their colonial and commercial success.

They seem to have had a wonderful faculty of adapting themselves to every condition of human life, and to the peculiar bias and feeling of the varied civilized and uncivilized peoples with whom they came in contact in course of their mercantile ventures. They were not warriors, although they did and could fight when occasion called for it, but even then, as Alexander found, the quality that was opposed to his force of arms was not warriors so much as men of the keenest intellectuality, who used that power by methods never dreamed of by their duller opponents.



Fig. 8—Easter Island Platform.

With all the great nations of their time, they were on the most familiar footing, the Egyptians, Hebrews, Assyrians, Babylonians, Greeks and Persians not only welcoming them to their territory, but, as if by mutual compact, protecting their caravans and opening their ports to their merchantmen, whose business it was to cater to their needs and adapt themselves to the requirements of every country with which they had established business relations.

In consequence of this fact, as Mr. Rawlinson points out, their commercial relations with these varied peoples had a reflex influence on themselves, their work, wherever found, showing that in their metallurgy their motives are invariably either Egyptian or Assyrian, while their sculptures usually showed a large admixture of Greek.

This is a most important point, and I seek to emphasize it, for it is the key to what, up to this date, has been an unsolved enigma of unusual importance, the solution of which will set in operation a new set of facts, whose influence will be so far-reaching as to afford more or less light on some of the most interesting as well as per-

plexing of the ethnological and philological problems of to-day.

Of all the nations of their time, the Phœnicians stood in the front rank. In the practical arts, as well as in the exact sciences, they were in their own wide sphere, without a competitor. They were masons, dyers, glass-blowers, workers in metal, and at the same time carpenters and shipbuilders, but beyond all other peoples, navigators and explorers, being the first to face the dangers of the open ocean, and make known to civilized nations, not only the remoter regions of Asia, Africa and Europe, but, as I think I shall succeed in demonstrating, the first to discover America, and the authors of the ancient and high civilization found there, which, up to this time, has been an unsolved enigma.

Of the wares which they purveyed to the various nations using their commodities, many samples have in these late years been found, that give much light on the influences that seem to have been at work in the manufacturing establishments of this extraordinary people, and as this is essential to a complete understanding of the subject, I may say that Mr. Rawlinson, whom I have followed closely in this investigation, points out that the Phœnicians had two instructors in their gem engraving, namely, Babylon and Egypt, deriving from each certain features of their practice.



Fig. 9—Aztec Vase with Assyrian Decoration.

Animals, for the most part griffins and sphynxes, but often accurately copied from nature, form the great staple of Phœnician art. The subjects of their designs, however, show little originality, being in almost every case adapted either from Egypt or Babylon—the hawk of Raa, the Egyptian sun-god, the cynocephalous ape, sphynxes, winged disks and serpents, drawing of an original character being shown only in very few instances.

It is impossible to overrate this testimony as to the peculiar bent of the genius of the Phœnicians, for in its own broad line of demarkation, it not only makes them a unique people, with an apparent mission to the remainder of mankind, but likewise enabled them to fill what was as essential a sphere in the populating and civilizing of the outskirts of the then known world, as was the genius of the Greeks for a more limited sphere, or of the Jews for the preservation of a pure moral code, when the remainder of mankind had run riot with undisciplined excess.

It is not strange that it was so. Indeed, it was on just such lines that we would expect to find the genius of a great mercantile people develop itself, for the reason that their success depended in no small measure on their recognition of the fact that the national, and especially the religious prejudice of the peoples to whose wants they catered must be respected as well as stimulated. As artists and artificers, there was ample room for the exercise of their peculiar genius in the production of wares whose form and adornment would be acceptable to the highest culture, and as merchants in providing such wares as would command the readiest sale among the wealthier portions of those communities, where the highest forms of civilization were found closely associated

with all acceptable forms of government. Of course, in the less civilized countries it would not be necessary to follow so closely this idea, and the various articles in less active demand, as style or pattern altered, would naturally find their way to the less frequented routes.

The flexibility of the Phœnicians, like that of the English, who are their modern and legitimate successors in their peculiar sphere, was phenomenal. He who would attempt to trace, a thousand years after this, the course of English adventure over the face of the earth by comparing the languages found in such localities as they were supposed to have visited with the Saxon root, would inevitably fail, for the reason that it has now incorporated inflections from every quarter in which English influence has been felt, and is, in consequence, the most flexible as well as the most conglomerate of all modern languages, and will become increasingly so as time and the influence of the people and the language increase. So, also, he that would seek to determine the limit of the presence of the English-speaking peoples by measuring the stone erections found in such localities as they are supposed to have visited by an early English standard, would inevitably build data far removed from the real facts of the case. The determining quality in such matters is neither Saxon nor Norman; the solution will require to be found on totally different lines, since the strongest evidence of their presence will not be found in any one type so much as in the proof of their versatility, and their faculty to make tributary to a wide and pressing commercial need the best found suitable to their purpose, in every country that has come in contact with their influence, not simply reproducing designs, but with peculiar skill adapting them, with suitable modifications, to new conditions and environment.



Fig. 10—Ruins of Palace at Palenque—after Charnay.

In consequence of this fact, we must, therefore, expect to find the marks of the national life of the Phœnicians most pronounced in what were, during their time, new localities, and in places where the circumscribing and limiting influence of a large civilization (which is usually conservative) is absent; and in consequence of this fact, it may be

wise to consider shortly one or two points.

As masons, the Phœnicians were in request by Solomon in the erection of the temple; and as the record of this association will be helpful in the elucidation of this problem, I will refer to it shortly.

It is doubtless well known to all readers of Scripture that a warm friendship existed between Hiram, King of Tyre (by which name Phœnicia at that time went), and David, King of Israel. In 1 Kings, 5th chapter, we read: "And Hiram, King of Tyre, sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David." What the nature of the message sent to the young King of Israel by this old friend of his father's was, we do not know, but it is apparent from what follows, that it was a message that contained much more than mere congratulation, and was probably accompanied by an offer to the son and successor of some tangible evidence of the warmth of his feelings towards the memory of his deceased father, and of his interest in the future of the young king; however that may be, the reply sent by Solomon showed his peculiar fitness for the onerous position that he had been called to fill, and bore on the face of it evidence of so lofty an affection for his deceased parent, and so loyal a desire to carry out his last wish, that Hiram not only acceded to the request of Solomon, but in the words of the seventh verse of the chapter "rejoiced greatly and said, blessed be the Lord this day, which hath given unto David a wise son to rule over this great people."

The result of this interesting and affecting exchange of courtesies between the old and the young kings was that Hiram undertook in conjunction with Solomon the erection of the temple at Jerusalem, in fulfillment of David's last wish, and also of the projected palace of Solomon at Lebanon. Hiram, undertaking to fell the necessary timbers for both buildings in the forests of Lebanon, bring them down the rivers on the winter floods, and deliver them in rafts to such ports as Solomon should find to be most desirable, the only stipulation mentioned was that Solomon provide food for the various camps or households of workmen furnished by Hiram. Of the stupendous nature of the operations, which were in this manner inaugurated, we may form some idea from the following quotation from 1 Kings, 5th chapter. "And the Lord gave Solomon wisdom, as he had promised him: and there was peace between Hiram and Solomon; and they two made a league together. And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent to Lebanon ten thousand a month by courses; a month they were in Lebanon, and two months at home; and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; Besides the chief of Solomon's officers, which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

"And the King commanded and they brought great stones, costly stones, and hewed stones to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stonesquarers; so they prepared timber and stone to build the house." That is, there were thirty thousand timber fellers in Lebanon, seventy thousand burthen bearers, eighty thousand hewers, and three thousand three hundred overseers, or in rotation, as explained, a total of one hundred and eighty-three thousand and three hundred Jews; and if an equal number of Phœnicians were added, an army of men amounting to three hundred and sixty-six thousand six hundred employed in this joint undertaking, which explains, in conjunction with the geographical situation

of Phœnicia, the necessity for Hiram's request, and the obligation of Solomon, as we find it in the 11th verse: "and Solomon gave Hiram twenty thousand measures of wheat for food for his household, and twenty measures of pure oil; thus gave Solomon to Hiram year by year."

There is one point in this connection which it is necessary to understand in order that we may obtain some light not only on the characteristics of Phœnician architecture and the substructions found in the Pacific, but also on the enormous army of laborers, or as they are called here "burthen bearers," employed on this work.

M. Renan, in his work on "Architecture," says: "The foundation of Phœnician architecture is the carved rock, not the column, as with the Greeks. The wall replaces the curved rock without entirely losing its character. Nothing conducts to the belief that the Phœnicians ever made use of the keyed vault.

"The principle of monolithism, which ruled the Phœnician and Syrian art even after it had adopted much from the Greek, is very contrary to the art of the Hellenes. Grecian architecture starts from the principle of the division of the blocks of stone into small pieces, and avows this principle boldly. Never did the Greeks derive from Pentilecus blocks of a size at all comparable to those of Baalbec and Egypt. They saw no advantage in them; on the contrary, they saw that with masses of this kind, which are to be used entire, the architect had his hands tied; the material, instead of being subordinated to the design of the edifice, runs counter to the design."

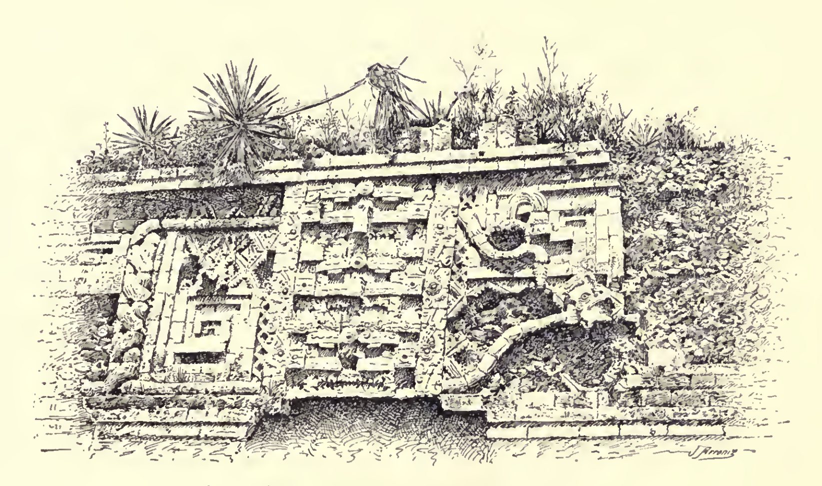


Fig. 11—Mural Decoration at Uxunial—after Charnay.

The Syrian and Phœnician architects and even those of Egypt are at the command of their material. The stone does not submit to the shape which the artist's thoughts would impress upon it; it continues to be with them mere rock, more or less, that is to say, undetermined matter. This is the reason why the Grecian architects never made what we meet with at every step in Phœnicia, at Jerusalem, in Persia, in Syria, in Phrygia—architectural works in the living rock.

DID THE PHOENICIANS DISCOVER AMERICA?

No. II.

BY THOMAS CRAWFORD JOHNSTON.

VAST walls, in which the courses are of colossal size, brought from the quarry in some sort ready-made, so that the characteristic work of a building, made with care, was that "no sound of hammer or saw was heard during its erection (1 Kings iv and vii) — such was the essential character of Phœnician monuments."

The time consumed in the building of the temple, we learn from the 6th chapter and 38th verse, was seven years; and from the 7th chapter and 1st verse, we learn that thirteen years were occupied in the erection of the palace at Lebanon, while from the 10th chapter and 21st verse, we gather some information that seems almost more wonderful than the erection of the temple and palace, namely, that while this enormous drain was still affecting the resources of the people, "all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon." While in the 27th verse, we read that, during this period, Solomon made silver to be in Jerusalem as stones; and the writer, as if appreciating the incongruity of the facts related, offers in the 22d verse what is intended to be a satisfactory explanation, namely, "For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold and silver, ivory, and apes and peacocks."

For a considerable time prior to this, Phœnician enterprise had opened a way by land across the larger portion of the western side of Asia, which placed them in communication with the Assyrians, the Babylonians and the Persians. The course of this traffic is distinctly traceable as far as the mouth of the Indus, and must, being overland, have been an unsatisfactory method to so distinctly a maritime people as they were; for there is no doubt that whatever access they possessed to the Red Sea and the Indian Ocean for naval purposes was due to the favor of the Egyptians. Shortly before this date, however, Solomon, by his conquests of the Edomites, had come into possession of the important seaport of Ezion-geber, at the head of the Gulf of Elam, on the Red Sea, and knowing how acceptable such a place would be to the Phœnicians, turned it over to them; and it must have been a gift of no inconsiderable value, since it gave them access to a new port, under their own control, where they could build such ships as might be necessary for the conduct of their business in the Indian Ocean and Ceylon, along the shores of both of which countries they had quite a large number of business centers.

In return for the opening which they thus obtained for the extension of their business towards the east, the Tyrians conceded to the Jews a participation in the trade, which they had carried on for so long a time with the nations in that direction; and towards its fuller development, two fleets were formed, to which each of the nations contributed both ships and men.

In 1 Kings ix, 26, we read: "And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to

Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon."

The only difficulty there is, in understanding this passage, is the mixture of the Phœnician navy with the ships of Tharshish, but this difficulty will disappear, when we recollect that vessels of that build were pre-eminently suitable for making long voyages and carrying large freights, which would be necessary, since it is expressly stated that these voyages were so extensive as to occupy a period of three years; and the Phœnician ships of that time were little better than open boats, so that by dovetailing these facts, we arrive at the following proposition: That in connection with King Hiram, King Solomon built at Ezion-geber a navy after the pattern of the ships of Tharshish, which were more suitable for carrying large freights and venturing on long voyages than the Phœnician biremes; and officering and manning them with Phœnician seamen, sent them to or by the land of Ophir, on a series of voyages which occupied a period of three years each.

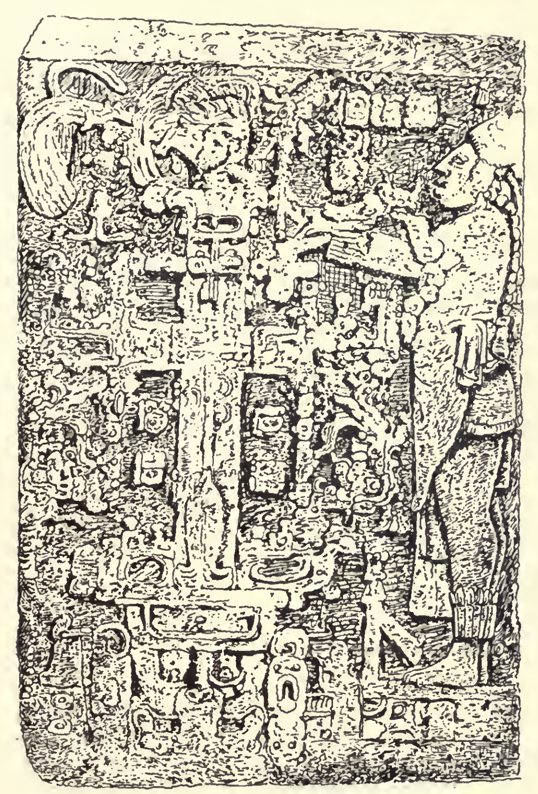


Fig. 12—Tablet of the Cross Palenque.

To the Jews, all the land lying in the direction of the Indian Ocean, on the east side of Babel-mandeb, went by that name; the term was as comprehensive as ours is, when we speak of traveling east or west. We know, however, that the territory in the direction of the Indian Ocean was more familiar to the Phœnicians than to any other nation of that time, for it is beyond question that their chief renown was not based on their caravan, but on their maritime expeditions, and that the lower portions of the Indian peninsula were reached like Ceylon, as suggested by M. Ragozin, in his masterly work on Assyria, "in large armed vessels of the same build as the *Tharshish ships*," which were used in the expeditions to England.

The question naturally arises here, Where did these large armed vessels go, since the period consumed in the voyages is expressly stated as three years, and the freight carried on the return voyages was gold, silver, ivory, apes and peacocks?

It is only natural that we should find considerable difficulty in answering this question, when we recollect that the vessels were manned by Phœnicians, who were accustomed to preserve with great secrecy the sea routes over which they traveled, and the destinations for which they set out, lest some other nation trading on their enterprise should follow and supplant them, as the Greeks had supplanted them nearer home. To such an extent was this precaution

used, that a story has been preserved of a Phœnician captain, who, while on his voyage to the "Tin Islands," as England was called, finding himself pursued by some Roman ships, and being unable to escape, deliberately ran his vessel ashore, losing vessel and cargo, besides drowning his crew, so that he might not be questioned, and the route found out — a deed

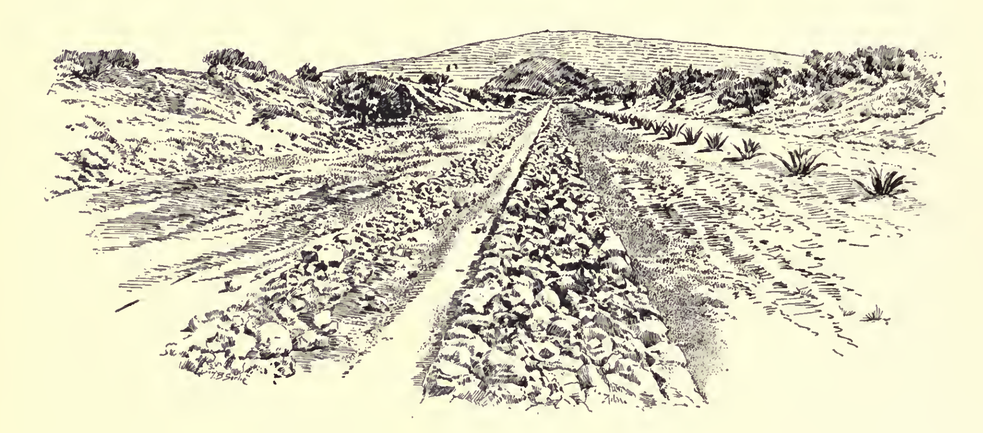


Fig. 13—Pyramid of the Moon and Pathway of the Dead.

which was recorded at Tyre as one of the highest patriotic heroism.

It is here that the average investigator has come to a standstill, and in consequence of this that so many curious answers have been given to the question. Where were the gold mines of Ophir, and this land that yielded to Solomon one year thirty million dollars and another twenty million, and what evidence have we of the location?

It has seemed to me that the only way in which we could obtain light on this enigma was by following the traces of Phœnician influence and civilization, and this the more so when we bear in mind the class of men who officered these fleets, some account of which we find in the 27th chapter of Ezekiel. This was no rude, uneducated horde, set adrift on voyages of adventure. The cost of the vessels, the unique nature of the enterprise, and the importance of the voyages, drew into that charmed circle the very *élite* of Phœnician science and culture, that class of men who have passed beyond the merely animal tendency of life, and rising above fog and miasma, live in an atmosphere mainly intellectual—men who dominate their surroundings, and in touching them, leave an indelible trace of their presence and influence behind them. "The inhabitants of Zidon and Arvad were thy mariners, thy wise men that were in thee, O Tyrus, were thy pilots." (Ezekiel 27th chapter, 8th verse.)

We are still, however, confronted by many difficulties, for though the Phœnicians invented the alphabet, and possessed a literary and scientific knowledge of a high order, they seem to have turned it all into practical channels; so much so, indeed, was this the case, that they do not appear to have written any memorial of their extraordinary career as a nation, or of their exploits and adventure as merchantmen and pioneers, although their experiences in many cases must have been as thrilling as they were unique.

The object of the Phœnician merchant was wealth, not fame, and while possessing that unique quality of inflexibility of purpose which won for them in their own, if not for all time, a pre-eminent position among nations they seem to have stopped there; for record other than fragments, we have found none.

Their enterprise it is impossible to overrate. About the time of which we write, their business establishments were spread not only along the shores of the Mediterranean, from Phœnicia to the Atlantic, but also along the entire sea route from Ezion-geber and the Red Sea to Ceylon. What need was there, pray, for a new and double fleet to pursue this course? The navigation of the seas to the westward required not only courage, but an *abandon*, with respect to religious prejudice, that it is hard for us with the larger mental liberty, that is the birthright of Christianity, to realize; and that did not and could not condition the navigation of the ocean to the eastward, for apart from the dangers that beset the coast line of Europe, and the tempestuous Bay of Biscay, on the voyage to England, the Phœnicians from the most ancient times believed that the pillars of Hercules—those sentinel gate posts of the Strait of Gibraltar—marked the end of the world, beyond which lay the mysterious deep, into which Baal Melkarth, the glorious sun-god, plunged nightly, on his journey to the east, and whither it was sacrilege for mortals to follow.

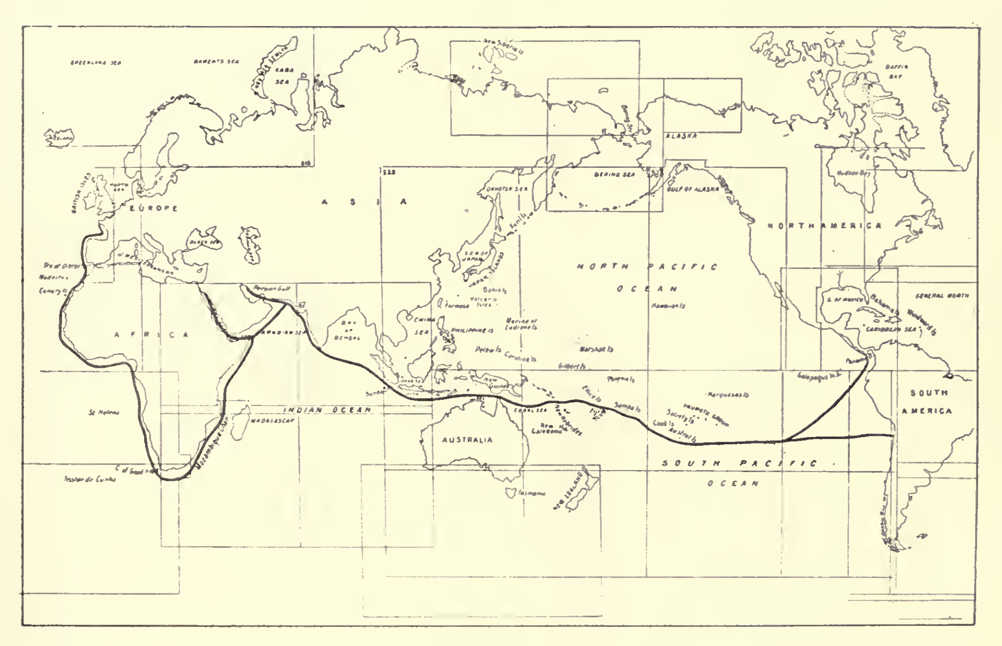


Fig. 14—Chart of Phœnician Travel.

If the reader will now take up the map of the world, he will, I think, obtain some new light on this enigma. By following the line, from the head of the Red Sea down to the Straits of Babelmandeb, and from that to the coast of India, and on to Ceylon, he will have before him the known track of Phœnician commerce; but if from Ceylon he will continue the line to Java and Sumatra, and from thence to Mulgrave Island, in Torres Strait, proceeding to the Caroline Islands, Tonga, Samoa, Rappa, in the Austral group,

and from thence to Easter Island, connecting therewith the coast of America, at Mexico and Peru, he will have located a series of islands and points on the mainland, which contain remains of substructions of a character identical with those found under the remnants of Solomon's Temple, and marked with those peculiarities described by M. Renan, which he demonstrates were not only a marked feature, but were indeed characteristically peculiar to Phœnician architecture.

If we now follow the northern line, and enter Mexico at Yucatan, we are confronted by buildings that not only contain evidence of this peculiar Phœnician method, in the size and nature of the substructions, but whose composite decorations leave no room for doubt as to their origin. Not only do we find strong evidence of Greek, Egyptian and Assyrian influence, but also, in plainest form, the Phœnician wall previously referred to.

What nation of ancient times but that of Phœnicia ever was permitted to have a foothold in the land of the Pharaohs, of a nature that would influence them to such sympathy with Egyptian art as would lead them in other lands, and among a new set of surroundings to reproduce it? There was none. To the civilization of the period, of which we write, Egypt was as completely closed as China, one hundred and fifty years ago. One nation, and one nation only, was permitted to possess a permanent home in its boundaries, and that one because it was well known that the supremacy it sought was mercantile, and not territorial, in consequence of which it so won upon the Egyptians, as not only to be permitted to establish itself at Memphis, and erect a temple for the worship of its own gods, but so completely subordinating Egyptian prejudice, as in late years to have some portion of its deities added to the Egyptian pantheon.

The Egyptians never were seamen. How, then, do we find so strong an Egyptian influence among the remains of the ancient cities of the New World? The explanation is a simple one. It is not Egyptian, but Phœnician art, and this the more so that the type is not merely Egyptian, but quite as strongly Greek and Assyrian.



Fig. 15—Aztec Idol—Egyptian Type.

It is a somewhat remarkable fact that the Phœnicians had an almost uninterrupted intercourse with the Greeks, Persians, Assyrians and Jews, as well as the Egyptians, and it seems that their commercial supremacy and the advantage which the association gave to these countries was the means of engendering not only a native skill, but also a versatility and range of method and design in art, as well as architecture, that was not obtained by any other of their time.

We could scarcely expect to find much similarity between Greek and Egyptian architecture or art. The intercourse between these nations was much too casual to warrant one looking for it, but it would not be unreasonable to expect evidence of the influence of both of these countries as well as of the others previously mentioned in Phœnician remains, when we recollect that the workshops and merchants of Phœnicia made it their peculiar business to cater to the needs of all of them; and curiously enough, the art and the architecture found in Mexico are just such as we would expect to

find produced by such a set of circumstances, when the restrictions of a local market and a peculiar need were removed.

In the architecture, as we see from these photographs after M. Desiré Charnay, the buildings are, as described by M. Renan, of pronouncedly Phœnician origin, and the decoration not only Egyptian, but Greek, with an unmistakable trace of Assyrian and Persian, while, when we come to the art of the Aztec, we find that the motive in the winged vase from Mexico contained in the figure, is no other than the winged disk of Egypt and Phœnicia (Fig. 17).

We shall, however, leave this aspect of the question, by simply calling attention to the pieces of mural decoration which speak so emphatically for themselves, in the light of the foregoing, and shall pass shortly to the religious beliefs of the Aztecs and Phœnicians, where we shall meet a series of not only corroborative, but of startlingly corroborative facts.

Starting originally as monotheists, the Phœnicians, in process of time, clothed each of the attributes of the deity with a distinct personality, which quickly developed into Polytheism, with a principal god and a number of lesser and tributary deities, who were supposed to act under his guidance, and subject to his control; and so widespread was the influence of this form of belief emanating from them, that it became not only the basis of the Greek and Roman superstitions, but in various modifications seems to have overrun the face of the earth, as peopled at that time. In process of time, however, strange developments were produced by this mongrel worship and the decadence from their once simple and pure faith, so that the original conception of the deity was ultimately buried beneath a mass of superstition, that in time sapped the very vitals of Phœnicia, as a nation.

Having once embarked in polytheism, the Phœnicians soon imported into their system new and strange ideas of the deity. Baal became identified with the sun, and Ashtoreth with the moon, and a general belief that the anger of the gods was best averted by human sacrifice prevailed; and to such an extent did this prevail, that in the later years of the nation's history not only in Phœnicia proper, but throughout its entire colonial system, there was an established practice of offering up human sacrifices, especially in times of public calamity, which bore the most terrible aspects in parents sacrificing their children to Baal, under the presumption that being the most precious possession of parents, they were the offering most certain to appease the wrath of the supernal powers. When we now come to the Pacific, we find the traces of this belief spread from shore to shore, not only in exact form in Samoa and Tahiti, but sacrifice by mutilation in nearly every island on this route laid down, and as might be expected in most pronounced form, where the largest traces of their influence and civilization are most apparent.

Among the early inhabitants of Mexico, human sacrifice prevailed to an appalling extent, and, curiously enough, we find that the deity at whose shrine this usually took place was one which, while going under another name, corresponds exactly with the Phœnician Baal or Moloch, this deity, among the Aztecs, being represented by an image, half-human, half-brute, with a cavity in front; and when we turn to the Chinchemecs, we find the old and distinctly Phœnician custom of an open-air worship of the sun and the moon, and the strange usage of presenting to the sun the bleeding heart, torn from the victim before throwing it with the rest of the carcass at the feet of the image to be consumed with fire, while as many as twenty thousand victims were offered some years as a propitiation not confined by any means to adults, but as in the more degenerate days of Phœnicia, including children of both sexes.

Fig. 19—Pyramid of the Sun, Mexico.

Like the Samoans and Tahitians, the Aztec's idea of a supreme being was that he was independent, absolute and invisible; so much so, that none of these peoples ever attempted to represent him by image. Not only did the Aztec, like the Samoan and Maori, believe in the existence of the soul as distinct from the body, and regard it as immortal, but they located the entrance to the other world at a determined point to the westward, a circumstance that speaks volumes for their origin, and which finds an interesting correspondence, not only in the Samoan Falealupo, but among the Marquesans. These, from time immemorial, but certainly reaching to a date within historic record, fitted out expeditions, and ventured on long voyages in search of the Elysium, which the tradition of their ancestors reported lay in a land toward the setting sun.

Again, we find a correspondence in the Aztec plan of making fire. Philo ascribes to the Phœnicians the discovery of the means of producing fire by the friction of two pieces of dry wood, Phos, Phur and Phlox—a portion of the early Phœnician pantheon—being men who found out and taught to mankind this secret. Not fire by drilling, nor fire by striking stones, but fire produced by the friction of portions of the branches of trees; and on the line of this migration across the Pacific, not only in Samoa, Tahiti, and Easter Island, but in Peru and Mexico the plan pursued is the same, and there seems to be no doubt that it was of peculiarly Phœnician origin.

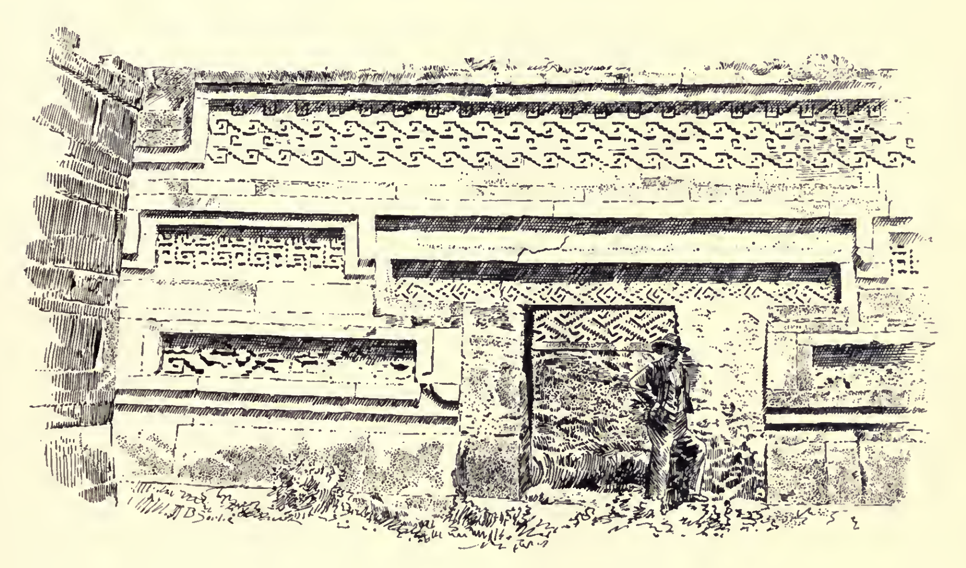


Fig. 16—Mural Decoration, Palenque.

But why attempt to continue this argument? I have in my possession still some twenty points of striking similarity between the Aztecs and the Phœnicians, and most of these are of a nature that removes them out of the sphere of chance. But I forbear, for there has surely been enough said to convince the most skeptical as to the connection between the Phœnician and the Aztec.

In conclusion I quote some short paragraphs from the "Encyclopedia Britannica's" article on "America" that seem so pertinent to the whole line of this research, as to make a suitable setting to all that has preceded.

"Votan, it seems, came from a foreign land, and found the whole country, from Darien to California, occupied by a barbarous people. Votan and his followers arrived in large ships, and wore long, flowing garments." According to one document by Ordonez this event is laid a thousand years before Christ.

It is desirable to notice that this date corresponds exactly with the dates given in the Bible narrative of the historic voyages of Hiram and Solomon, and the building of the temple, which was about 1000 B. C. "This journey to America from their native country was a long and painful one and indicates that seas and lands intervened between them. The tradition reports it to be in the far East, and that the first comers filled seven ships."

"Votan made four voyages to his native land, and on one of these voyages he visited the dwelling of the thirteen serpents."

This undoubtedly refers to the temple in the ancient City of Benares on the River Ganges.

This City of Benares is one of the most ancient on the face of the globe, and was the religious center of India for centuries before the Christian era, being the birthplace of Hindoo mythology. Here special attention was given to the worship of the gods incarnate in the serpent and monkey.

The Rev. Mr. Sherring, in his "Sacred City of the Hindoos" (1868) says:

"Twenty-five centuries ago, at least, it was famous, when Babylon was struggling with Nineveh for supremacy, when Tyre was planting her colonies, when Athens was growing in strength, before Rome had become known, or Greece had contended with Persia, or Cyrus had added luster to the Persian monarchy, or Nebuchadnezzar had captured Jerusalem, and the inhabitants had been carried into captivity, she had already risen to greatness, if not to glory. Nay, she may have heard of the fame of Solomon, and sent her ivory, her apes and her peacocks to adorn his palaces, while partly with her gold she may have overlaid the Temple of the Lord."

All of which receives a peculiar value in the light of what has preceded,

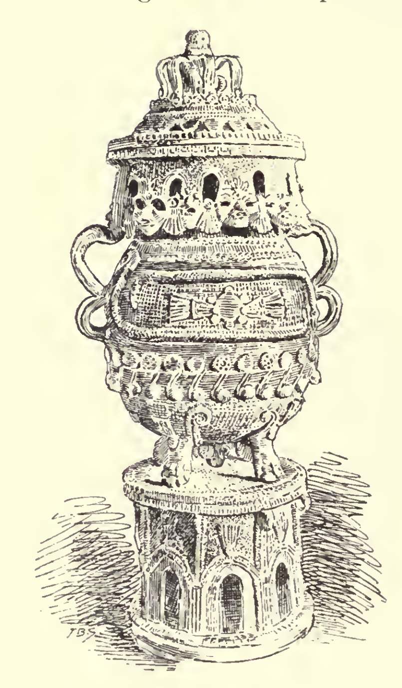


Fig. 17—Aztec Vase, with Winged Disc Symbol.

and is emphasized, if a little attention be given to the Aztec Molloch, where the drapery of the image will be found to be serpentine in form, and bearing the symbolic *four hands* of the goddess Kali, the wife of Shira, to whom the "Monkey temple," at Benares was erected, and at whose shrine daily sacrifices of human victims were offered, up to a comparatively recent date, when the English Government interfered.

"Votan also visited the ruins of an old building which had been erected by men for the purpose of reaching heaven. The people who lived in its vicinity told him it was the place where God had given to each family its particular language."

We have no difficulty in recognizing this as referring to the "Tower of Babel," at Borsippa, a suburb of Babylon, and in doing so the chain becomes, link by link, more complete; but curiously enough the case does not rest even here, for Humboldt in describing the Aztec cycle of fifty-two years, gives strong reason for believing that it was borrowed from an ancient Zodiac formed of twenty-seven or twenty-eight lunar houses, which was made use of from the remotest antiquity, in Tartary, Thibet and India, which divided the month into four weeks of five days, and enable us to trace a distinct connection between the Mexican and the Asiatic nations. Of course, we are compelled to believe that these several nations received it from a common source, and no one so perfectly fills all the necessary conditions of the case as the Phœnicians.



Fig. 18—Aztec Molloch.

If anything more were necessary to a complete establishment of this theory, we find it in another interesting paragraph from the same source which says:

"The architectural character of the oldest towns lend some support to the considerable antiquity claimed for them."

"The ruins of Mexico and Central America present so many different architectural styles, that it seems very probable that they were built at different times, and by different peoples. Those which appear to be oldest, and which are most uniform in

style are, the substructures in Mayapan."

The native traditions held that Quetzalcoatl traversed the peninsula, from the Pacific to the Atlantic, and on reaching the last ocean, sent back his companions to tell the Cholulans that in a future age his brothers, white men and bearded like himself, would land there from the sea, where the sun rises, and come to rule the country."

To this I append a note of the gold and silver yield of Mexico, in support of the contention that this was the location referred to in Scripture.

	GOLD.	SILVER.	TOTAL.
	$70,000,000	$2,090,000,000	$2,160,000,000
1537 to 1821...	£14,000,000	£418,000,000	£432,000,000
	$50,000,000	$900,000,000	$950,000,000
1821 to 1880...	£10,000,000	£180,000,000	£190,000,000
	£24,000,000	£598,000,000	£622,000,000
	$120,000,000	$2,990,000,000	$3,110,000,000

SYNOPSIS.

First.—We find a correspondence between the architectural remains in Mexico and those of Europe and Asia.

Second.—We find that the details of this art are not a distinct type but composite, and the product of a variety of sources.

Third.—We segregate this composite art, and reduce it to its original sources.

Fourth.—We determine the nation, and the condition under which the amalgamation took place.

Fifth.—We show that they were the only people capable of making this journey and this amalgamation.

Sixth.—We know that they made such journeys.

Seventh.—We show a motive for these journeys.

Eighth.—We trace the course they pursued.

Ninth.—We determine from historic records the date at which the journey took place.

Tenth.—And show that the religious beliefs of both were identical, and consequently conclude that in consequence of this and the other matters referred to, the Aztec was the product of Phœnician adventure and civilization.

